THE PROTESTANT UNION:

Or, the main

Principles of Religion

Own'd by the

DISSENTERS,

Agreeable to the

ARTICLES

AND

HOMILIES

OF THE

Church of *England.*

First Printed in 1689. and afterwards Reprinted in 1707.

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(Price Three Pence.)

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he Proteſtant UNION, or Principles wherein Engliſh Proteſtants are agreed.

THE Learned Dr. *Barrow*, in a Sermon concerning the Unity of the Church, on *Eph.* 4. ſaith, *It is evident the Church is One by conſent in Faith and Opinion erning all principal Matters of Doctrine, eſpecially in thoſe ich have conſiderable Influence upon the Practice of Piety to-rds God, Righteouſneſs towards Men, and Sobriety of Conver-ion.* Whereupon what the ſweet-temper'd Dean of *terbury* did in a Sermon propoſe to the ſerious Conſide-ion of his Countrymen of *Yorkſhire*, ſhould be well ighed by all *Engliſh* Proteſtants, *viz. Ought not the great ters wherein we are agreed, our Union in the Doctrines of the iſtian Religion, and in all the neceſſary Articles of that Faith ich was once deliver'd to the Saints, in the ſame Sacraments, in all the ſubſtantial Parts of God's Worſhip, and in the ies of Chriſtian Life, to be of greater Force to unite us; than ference in doubtful Opinions, and in little Rites and Circum-ces of Worſhip, to divide and break us?* Dr. *Warmeſtree*, etime Dean of *Worceſter*, would have anſwer'd as he in his *Expedients for Peace* (propos'd to the Council State, 1660.) *All ſpiritual Tyranny ſhould be laid aſide, reby Men take upon them to make their Judgments or Appre-ſions, and too often their Paſſions and Intereſts, the Rule of r Mens Conſciences*: And again, *That thoſe things wherein we er may be compos'd, by an Appeal to thoſe things wherein we agreed.* As 'tis plain the Generality of *Engliſh* Proteſtants in theſe enſuing Principles (ſaving that the *Antipædo-iſts* do not allow the 84th Propoſition) becauſe the enters generally receive them, and by the Parallels in

the other Column they are assented to by those that s
scribe to the 39 *Articles* and *Books of Homilies*; as t
have past two Editions more at large than here, 16
and 1675. in the Explanation of the *Principles* by *Tho*
Adams, sometime Chaplain to the Countess *Dowage*
Clare. Indeed the most learned and pious Archbis
Usher did certainly much value these *Principles* when
publish'd, affirming to some Persons of Credit th
That they were to be had in esteem above any compos'd by any Sy
since the Apostles times. So that considering this Agr
ment, and that Subscription by the 13 *Eliz.* c. 12. is
quired with a Limitation, *viz. To the Articles of Relig*
which [*only*] *concern the Confession of the true Christian Fa*
and the Doctrine of the Sacraments; Concerning Rites and C
monies by Political Constitution among us: As Archbis
Sands said, *some of them are not so expedient for this Church N*
but that in the Church reformed, and in all this time of the Go
wherein the Seed of the Scripture hath so long been sown, t
may be better disused, by little and little, than more and m
urged. Dr. *Carlton*, sometime Bishop of *Chichester*, in
Examination of the *Appeal* saith, *p.* 217. printed 16
Tho' the Church of England *be the best Reformed Church, ye*
is not the only Reformed Church: and it might seem no good P
vidence in us, to stand so by our selves, as to reject and disd
the Consent of other Churches, tho' they do not agree with u
Discipline.——*The Dissonance in Ceremonies need not br*
the Consonance in Faith with those Churches, if we seek the Pe
of the Churches that profess the same Doctrine. Since i
asserted in the 34th Article of Religion of the Church
England 1562. *It is not necessary that Traditions and Cere*
nies be in all places one, or utterly like; for at all times they h
been divers, and may be changed, according to the Diversity
Countries, Times, and Mens Manners, so that nothing be ordai
against God's Word. Wherefore Bishop *Jewel* in a Serm
of his to the University of *Oxford*, saith, *If all the Wor*
of God, all Godliness, all Religion, be to be sought out of the W
of God: If the Institutions of Men have miserably perverted
things in all times; Let us, my Brethren, to whom the Offic
Teaching is allotted, consider how dangerous a thing it is to sp
more. These Principles wherein *English* Protestants agr
as founded upon, and agreeable to that Word, if n
only receiv'd, but conscientiously practis'd, will be a
nota

table Preſervation againſt Popery; ſo if not clogg'd
ith the Impoſition of Diſputables, a good defenſative
Unity at this time amongſt *Engliſh* Proteſtants. Con-
ering Seven Biſhops did profeſs in a Paper preſented to
ng *James* II. *They do not want Tenderneſs to Diſſenters,*
elation to whom they ſhould be willing to come to ſuch a
ter as ſhould be thought fit, when Matters come to be ſettled.
ne of them afterwards adviſing the ſame King, a-
ngſt things abſolutely neceſſary to a Settlement, That
would ſuffer a free Parliament to redreſs Grievances, to ſettle
tters in Church and State upon juſt and ſolid Foundations, and
bliſh a due Liberty of Conſcience. But, ſaith Biſhop *Jer.*
lor (in his Caſes of Conſcience, *l.* 3. *c.* 4. *R.* 20. Sect. 3.)
n the Church doth any thing beyond her Commiſſion, ſhe doth
ay oblige the Conſcience, either Actively, or Paſſively.

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e main Principles of Religion own'd by the Diſſenters, agreable to

MAN'S chief End is to glorify God, d to enjoy him for e-r.

2. The Word of God hich is contain'd in the riptures of the Old and ew Teſtament) is the ly Rule to direct us w we may glorify and joy him.

The Articles and Homilies of the Church of *England.*

1. Hom. iii. of Salvation—

A*Bove all things and in all things advance the Glory of God; of whom only we have our Sanctification, Juſtification, Salvation, and Redemption.*

2. Art. vi. *In the Name of the Holy Scripture we do underſtand thoſe Canonical Books of the Old and New Teſtament, of whoſe Authority was never any doubt in the Church.* Hom. i. *Unto a Chriſtian Man there can be nothing either more neceſſary or profitable, than the Knowledg of Holy Scripture; for as much as in it is contain'd God's true Word, ſetting forth his Glory, and alſo Man's Duty.*—

Principles of Dissenters.	Articles and Homilies.
3. The Scriptures principally teach, what Man is to believe concerning God, and what Duty God requireth of Man.	3. Hom. i. *In holy Scripture fully contained what we ought to and what to eschew; what to believe, what to love, and what look for at God's Hand at lengt*
4. God is a Spirit, infinite, eternal, and unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth.	4. Hom. xvii. *It passes far dark Understanding and Wisdom a mortal Man, to speak sufficien of that Divine Majesty which Angels cannot understand. Co dering the unsearchable Natur Almighty God,—to reverence dread his Majesty,--excellent Po --incomparable Wisdom,--inestim ble Goodness,—to take him for omnipotent, invisible.*
5. There is but one only, the living and true God.	5. Art. i. *There is but one liv and true God, everlasting, with Body, Parts, or Passions; of in nite Power, Wisdom, and Goodn the Maker and Preserver of things, both visible and invis*
6. There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in Substance, equal in Power and Glory.	6. Art. i. *And in Unity this Godhead there be three P sons, of one Substance, Po and Eternity, the Father, Son, and the Holy Ghost.*
7. The Decrees of God are his eternal purpose, according to the Counsel of his own Will, whereby for his own Glory he hath fore-ordain'd whatsoever comes to pass.	7. Art. xvii.——*Everlas Purpose of God, whereby (be the Foundations of the World laid) he hath constantly decree his Counsel secret to us,* &c.
8. God executeth his Decrees, in the Work of Creation and Providence.	8. Hom. xvii.——*Prais Almighty God--in the consider of the marvellous Creation of World, or – Conservation and vernment thereof.*

Principles of Dissenters.	Articles and Homilies.
9. The work of Crea-n, is God's making all gs of nothing by the rd of his Power, in space of six Days, and very good.	9. To. 2. Hom. viii. *God thro' his Almighty Power, Wisdom, and Goodness, created in the beginning Heaven and Earth, the Sun, the Moon, the Stars, the Fowls of the Air, the Beasts of the Earth, the Fishes in the Sea, and all other Creatures for the Use and Benefit of Man.*
10. God created Man, le and Female, after own Image, in Know-g, Righteousness, and oliness, with Domi-n over the Crea-res.	10. Hom. xii. *He was made after the Similitude and Image of God, endued with all kind of heavenly Gifts; he had no spot of Uncleanness in him, was sound and perfect in all parts, both inwardly and outwardly; his Reason was uncorrupt, his Understanding was*

t and good, his Will was obedient and godly; he was made gether like unto God, in Righteousness and Holiness, in Wisdom d Truth, in all kind of Perfection — Lord and Ruler over all Works of his Hands.

11. God's Works of ovidence, are his most ly, wise, and powerful eserving, and govern-g all his Creatures, and their Actions.	11. Hom. xvii. — *Take him for God omnipotent, invisible, having Rule in Heaven and Earth, having all things in subjection, and will have none in Counsel with him, nor any to ask the Reason of his doing; for he may do what liketh him, and*

e can resist him, Dan. 11. *For he worketh all things in his rt Judgment to his own Pleasure, yea even the wicked to Damtion, saith* Solomon, Prov. 16. — *God hath not so created the rld that he is careless of it, but he still preserveth it by his dness; he still stayeth it in his Creation.* —

12. When God had cre-ed Man, he entred into Covenant of Life with m, upon condition of rfect Obedience, for-dding him to eat of the ree of the Knowledg of ood and evil, upon pain Death.	12. To. 2. Hom. xxi. *God as soon as he had created Man, gave unto him a certain Precept and Law, which he (being yet in the state of Innocency, and remaining in Paradise) should observe as a Pledge and Token of his due and bounden Obedience, with Denunciation of Death, if he did transgress and*

ak the said Law and Commandment.

13.

Principles of Dissenters.

13. Our first Parents being left to the Freedom of their own Will, fell from the state wherein they were created, by sinning against God.

14. Sin is any want of Conformity unto, or Transgression of the Law of God.

15. The Sin whereby our first Parents fell from the Estate wherein they were created, was their eating the forbidden Fruit.

16. The Covenant being made with *Adam* not only for himself, but for his Posterity, all Mankind, descending from him by ordinary Generation, sinned in him, and fell with him in his first Transgression.

17. The Fall brought Mankind into an Estate of Sin and Misery.

18. The Sinfulness of that Estate whereunto Man fell, consists in the Guilt of *Adam*'s first Sin, the want of original Righteousness, and the Corruption of his whole Nature, which is commonly called

Articles and Homilies.

13. To. 2. Hom. xiii. Par. *When our great Grandfather Ad had broken God's Commandment, eating the Apple forbidden him Paradise, at the Motion and Su gestion of his Wife, he purcha thereby, not only to himself, but a to his Posterity for ever, the j Wrath and Indignation of God.*

14. 1 Joh. 3. 4. *Whosoev committeth Sin, transgresseth a the Law; for Sin is the Tra gression of the Law.*

15. Hom. xii. *This first M* Adam, *who having but one Co mandment at God's Hand, name that he should not eat of the Fr of Knowledg of Good and Evil, notwithstanding most unmindfu or rather most willfully break it.*

16. Hom. xii. *The Judgme of everlasting Death fell not o on him, but also on his Poster and Children for ever; so that t whole brood of* Adam's *Flesh shou sustain the self-same Fall and P nishment which their Fore-fat by his Offence most fully had d served.*

17. Hom. ii. p. 1. Job *havi in himself great Experience of t miserable and sinful Estate of M doth open the same to the Wor* Chap. 14.

18. Art. ix. *Original Bir sin is the Fault and Corruption the Nature of every Man that n turally is ingender'd of the Offspri of* Adam, *whereby Man is v far gone from original Righteou ness, and is of his own Nature i clin'd to evil.*

lled Original sin, toge-
er with all actual Trans-
ressions which proceed
om it.

19. All Mankind by
eir fall, lost communion
ith God, are under his
rath and Curse, and so
ade liable to all mise-
es in this life, to death
self, and to the Pains of
ell for ever.

20. God having out
his mere good plea-
re, from all eternity,
ected some to everlast-
g life, did enter into a
venant of Grace, to
liver them out of the
ate of sin and misery,
d to bring them into
ate of salvation by a
deemer.

21. The only Redeem-
of God's Elect is the
ord Jesus Christ, who
ing the eternal Son of
od, became Man, and
was, and continued to
God and Man, in two
tinct natures, and one
rson, for ever.

22. Christ the Son of
od became Man, by
king to himself a true
dy, and a reasonable
ul, being conceived by
e power of the Holy
host, in the womb of the
rgin *Mary*, and born of
r, yet without sin.

19. Homil. xii. *As in* Adam *all Men universally sinned, so in* Adam *all Men universally received the reward of their sin*; i. e. *they became mortal and subject unto death, having in themselves nothing but everlasting damnation both of body and soul.*

20. Artic. xvii. *Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of Mankind, and to bring them to everlasting salvation, as vessels made unto honour.*

21. Artic. xviii. *The holy Scripture doth set out unto us only the Name of Jesus Christ, whereby Men must be saved.* Hom. x. p. 2.—*Reprobates perish through their own default.* Artic. ii. *The Godhead, and Manhood, were joined together in one Person, never to be divided.*

22. Artic. xv. *Christ in the truth of our nature was made like unto us in all things, sin only excepted, from which he was clear and void, both in his flesh and in his spirit.* Artic. ii. *The Son, of one substance with the Father, took Man's nature in the womb of the Virgin* Mary, *of her substance.*

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23. Christ as our Redeemer, executeth the Offices of a Prophet, of a Priest, and of a King, both in his Estate of Humiliation and Exaltation.

24. Christ executeth the Office of a Prophet, in revealing to us, by his Word and Spirit, the Will of God for our Salvation.

25. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice to satisfy Divine Justice, and to reconcile us to God; and in making continual intercession for us.

26. Christ executeth the Office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our Enemies.

27. Christ's Humiliation consisted in his being born, and that in a low condition, made under the Law, undergoing the miseries of this Life, the wrath of God, and the cursed death of the Cross, in being buried, and continuing

Articles and Homilies.

23. Act. 3. 20. Hom. Faith, *We have our Sav Christ our perpetual Advocate Prince.*

24. Hom. xvii. *Our Heav ly Mediator is he whom the Fa in Heaven delighteth to have his beloved Son, authorized t our Teacher, whom he charged to hear, saying,* Hear him.

25. To. 1. Hom. iii. p. *We must trust only in God's Me and that Sacrifice which our Hi Priest and Saviour Jesus Ch the Son of God once offered for upon the Cross.* To. 2. Ho xi. *Reconciled to God's Favour, are taught to know what Christ his intercession and mediation taineth for us of his Father, w we be obedient to his Will.*

26. To. 2. Hom. xiv. *He teth on the right hand of his He venly Father, having the rule Heaven and Earth; reigning, the Prophet saith,* Psal. 17. fro Sea to Sea—*He hath overcome Devil, Death, and Hell, and h victoriously gotten the better h of them all, to make us free a safe from them.*

27. Hom. iii. p. 3.—*Ha given his own natural Son, bei God eternal, immortal, and equ unto himself in power and glory, be incarnated, and take our mo tal nature upon him, with the i firmities of the same, and in t same nature to suffer a most pai ful and shameful death for our*

sins

rinciples of Dissenters.	Articles and Homilies.
ing under the power eath for a time.	*fences, to the intent to justify us, and restore us to life everlasting.*
8. Christ's Exaltati- consisteth in his rising in from the dead on third day, in ascend- up into Heaven, and ing at the right hand God the Father, and coming to judg the ld at the last day.	28. Artic. iv. *Christ did truly rise again from death, and took again his body, wherewith he ascended into Heaven, and there sitteth until he return to judg all men at the last day.*
29. We are made par- rs of the Redemp- purchased by Christ, the effectual applica- of it to us, by his Spirit.	29. Artic. xvii.—*They which be endued with so excellent a benefit of God* (viz. Election) *be called according to God's purpose, working in due season; they thro' grace obey the calling, be freely justified,* &c.
30. The Spirit appli- to us the Redemption chased by Christ, by king Faith in us, and reby uniting us to rist in our effectual lling.	30. Hom. xvi. p. 2. *The Holy Ghost is a Spiritual and Divine Substance, a third Person in the Trinity distinct from the Father and the Son, and yet proceeding from them both——doth regenerate, quicken the minds of men, stiring up good and godly motions their hearts, which are agreeable to the Will and Commandment God.*
31. Effectual Calling e Work of God's Spi- , whereby convincing of our sin and misery, lightning our minds in knowledg of Christ, renewing our wills, doth persuade and en- e us to embrace Jesus rist freely offered to in the Gospel.	31. Artic. x. *We have no power to do good works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good Will.* Hom. ii. Of Alms, p. 2. *Man is first made good by the Spirit and Grace of God, that effectually worketh in him, and afterward he bringeth forth good fruit.*
32. They that are ef- tually called, do in this	32. Artic. xvii.—*They thro' Grace obey the Calling; they be justified*

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this Life partake of Justification, Adoption, Sanctification, and the several Benefits which in this Life do either accompany or flow from them.

33. Justification is an Act of God's free Grace, wherein he pardoneth all our Sins, and accepteth us as righteous in his sight, only for the Righteousness of Christ imputed to us, and received by Faith alone.

34. Adoption is an Act of God's Free-Grace, whereby we are received into the Number, and have right to all the Privileges of the Sons of God.

35. Sanctification is the Work of God's Free-Grace, whereby we are renewed in the whole Man, after the Image of God, and are enabled more and more to die unto Sin, and live unto Righteousness.

36. The Benefits which in this Life do accompany or flow from Justification, Adoption, and Sanctification, are Assurance of God's Love, Peace of Con-

Articles and Homilies.

justified freely, they be made S of God by Adoption; they be m like the Image of his only begot Son Jesus Christ; they walk r giously in good Works, and at len by God's Mercy they attain to ev lasting Felicity.

33. Artic. ii. *We are counted Righteous before God, o for the Merit of our Lord and viour Jesus Christ, by Faith, not for our own Works or Dese ings.* To. 1. Hom. iii.—*A this which we so receive of G Mercy and Christ's Merits e braced by Faith, is taken, accep and allow'd of God for our per and full Justification.*

34. Tom. 1. Hom. iii. p. —*Making us also his dear Ch dren, Brethren unto his only S our Saviour Christ, and Inheri for ever with him of his eter Kingdom of Heaven.* Hom. p. 2. *He is a rising up to none o than those which are God's Ch dren by Adoption.*

35. Hom. ii. p. 2. *The Apostle calleth us Saints, bec we are sanctified and made holy the Blood of Christ thro' the H Ghost.* Hom. xvi. p. 1.—*It i which inwardly worketh the Re neration and new Birth* ——

36. To. 1. Hom. ix. p. *All those therefore have great s to be full of Joy, that be joi to Christ with true Faith, stea Hope, and perfect Charity, and to fear Death nor everlasting D*

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rinciples of Dissenters.

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science, joy in the y Ghost, encrease of ce, and perseverance eunto to the end.

nation.——Their godly Conversation in this Life, and belief in Christ, cleaving continually to his Mercies, should make them so long sore after that Life that remaineth for

n undoubtedly after this bodily Death. To. 2. Hom. xii. *losed from the burden of Sin, justified thro' Faith in his Blood; finally received up into everlasting Glory, there to reign with for ever.*

37. The Souls of Be- vers are at their Death e perfect in Holiness, do immediately pass o Glory; and their dies being still united Christ, do rest in their ves till the Resurre- on.

38. At the Resurrecti- Believers being rais- up in Glory, shall be nly acknowledged and nitted in the day of gment, and made per- ly blessed in full en- ing of God to all E- ity.

39. The Duty which requireth of Man, bedience to his re- led Will.

40. The Rule which at first revealed to for his Obedience, the moral Law.

1. The Moral Law is arily comprehend- ed

37. Artic. xxii. *The* Romish *Doctrine concerning Purgatory, Pardons——is vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.* Hom. vii. Of Prayer, p. 3. *The Soul of Man passing out of the Body, goeth straitways either to Heaven, or else to Hell.*

38. To. 2. Hom. xiv.——*By his Resurrection hath he purchased Life and Victory for us——opened the Gates of Heaven, to enter into Life everlasting——Rising with him by our Faith, we shall have our Bodies likewise raised again from Death, to have them glorified in Immortality, and joined to his glorious Body.*

39. Tom. 2. Hom. x. p. 3. *Mark diligently what his Will is you should do, and with all your endeavour apply your selves to follow the same.*

40. To. 2. Hom. x. *Let us esteem the Holy Table of God's Word——appointed by him, to instruct us in all necessary Works, so that we may be perfect before him in the whole course of our Life.*

41. Homil. v. *Christ rehearsing the Commandments, declared, that*

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ed in the Ten Commandments.

42. The Sum of the Ten Commandments, is to love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as our selves.

43. The Preface and Ten Commandments are in *Exod.* 20. 2.

44. The Preface to the Ten Commandments teacheth us, That because God is the Lord, and our God and Redeemer, we are therefore bound to keep all his Commandments.

God's Laws, or above them; be kept, but were fain to give

45. The first Commandment requireth us to know, and acknowledg God to be the only true God, and our God, and to worship and glorify him accordingly.

wise Men of the World, to have knowledg of the Power and Di nity of God---where they did knowledges as God?

46. The first Commandment forbiddeth the denying, or not worshipping

Articles and Homilies.

that the Laws of God be the ve Way that doth lead to everlasti Life, and not the Traditions a Laws of Men.

42. Hom. v. p. 3. *Mark a ligently what God's will is th you should do, and with all yo endeavour apply your selves to f low the same.* 1st. *You must ha assured Faith in God, and give yo selves wholly unto him, love him Prosperity and Adversity, and dre to offend him ever more. Then for his sake love all Men.*

43. To. 2. Hom. ii.---*T same Preface, to make them to t the better heed unto it.*

44. To. 1. Hom. v. p. *Christ---reprov'd the Laws a Traditions made by the Scribes a Pharisees, which were not only good order of the People (as Civil Laws were) but they w set up so high, that they werem to be right and pure worshipping God, as they had been equal w for many of God's Laws could way unto them.*

45. Homil. ii. p. 3. *Let have no strange Gods, but one God, who made us when we w nothing; the Father of our L Jesus Christ, who redeemed us w we were lost, and with his H Spirit doth sanctify us.* To. Hom. xvii. *What availeth it not honour and glorify him in t*

46. To. 1. Hom. viii. *W ever in time of reading G Word, studieth for the Glory Ho*

Principles of Dissenters.	Articles and Homilies.
ing and glorifying the ue God as God, and our od, and the giving that orship and Glory to a- y other which is due to m alone.	*Honour of this World, is turned from God——and hath not a special mind to that which is commanded and taught of God; is turned from God, altho' he doth things of his own devotion and mind, which to him seem better and more to God's Honour.*
47. These words [*before me*] in the first Commandment teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.	47. To. 2. Hom. i.—Thou shalt worship the Lord God, and him only shalt thou serve. *Adjoining Penalty to the Transgressors, and Reward to the Obedient—to move to Obedience, and observing this the Lord's great Law——which might ingender Fear in our hearts of* disobedience *herein, being in the Lord's sight so great an offence and abomination.*
48. The second Commandment requireth the receiving, observing, and keeping pure and entire all such religious Worship and Ordinances, as God hath appointed in his Word.	48. Hom. ii. p. 3. *Let us honour and worship for Religion's sake none but God; and him let us worship and honour as he will himself, and hath declared by his Word, that he will be worship'd and honour'd, not in, nor by Images or Idols, but in Spirit and Truth, fearing and loving him above all things, trusting in him only, calling upon him, and praying to him only, praising and lauding of him only.*
49. The second Commandment forbiddeth the worshipping of God by Images, or any other way not appointed in his Word.	49. To. 2. Hom. ii. p. 1. *Lest the Doctrine against Images should not be marked or remarked, the same is written and required, not in one, but in sundry places of the Word of God.——It is not possible to keep Men from Idolatry, if Images be suffer'd publickly.—*
50. The reasons annexed to the second Commandment, are God's Sovereignty over us, his pro-	50. Hom. ii. p. 1. *Concerning none other matter did God give more, or more earnest and express Laws to his People, than*

 those

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propriety in us, and the zeal he hath to his own Worship.

51. The third Commandment requireth the holy and reverent use of God's Names, Titles, Attributes, Ordinances, Word and Works.

52. The third Commandment forbiddeth all profaning, or abusing of any thing whereby God maketh himself known.

53. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous Judgment.

54. The fourth Commandment requireth the keeping holy to God such set-times as he hath appointed in his Word, expresly one whole day in seven, to be a holy Sabbath unto himself.

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those that concern the true wo shipping of him, and the avoidi and fleeing of Idols, and Image and Idolatry.

51. Artic. 39. *As we confe vain and rash swearing is forbi den Christian men by our Lord J sus Christ and* James *his Apostl So we judg, that Christian Rel gion doth not prohibit, but that Man may swear when the Mag strate requireth, in a Cause of Faith and Charity, so it be done a cording to the Prophet's teaching, in* Justice, Judgment, an Truth.

52. Hom. vii. *He forbi deth all vain swearing and fo swearing, both by God and by h Creatures, as the common use swearing in buying, selling, an our daily communication.*——

53. Tom. 1. Hom. vii. *Th most holy Name of God being com monly used and abused, vainly an unreverently talk'd of, sworn by and forsworn to the breaking God's Commandment, is the pr curement of his Indignation.*

54. To. 2. Hom. viii. *appeareth to be God's good Will an Pleasure, that we should at spec al times, and in special places, ga ther our selves together, to thei tent his Name might be renownc and his Glory set forth in the Co gregation and Assembly of h Saints.*——*And therefore by th Commandment, we ought to have time, as one day in the wee wherein we ought to rest, yea from our lawful and needful Work*

55. From

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55. From the beginning of the World to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since to continue to the end of the World, which is the Christian Sabbath.	55. To. 2. Hom. viii. —— *This Commandment doth not bind Christian People as touching the precise keeping of the* Seventh Day, *after the manner of the* Jews; *for we keep now the* First Day. *This Example and Commandment of God, the Godly Christian People began to follow immediately after the Ascension of our Lord Christ —— chusing a standing Day, not the Seventh, which the Jews kept; but the Lords Day, the Day of the Lord's Resurrection, the Day after the Seventh Day, which is the First Day of the Week.*
56. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in publick and private exercises of God's Worship, except so much time is to be taken up in the works of necessity and mercy.	56. To. 2. Hom. viii. *God's Will and Commandment was to have a solemn Time, and standing Day in the Week, wherein the People should come together, and have in remembrance his wonderful Benefits, and to render him Thanks for them, as appertaineth to loving, kind, and obedient People.* —— *St.* John *saith,* Rev. 1. I was in the Spirit on the Lord's Day. *Since which time God's People have always, in all Ages, without any gainsaying, used to come together upon the Sunday, to celebrate and honour the Lord's blessed Name, and carefully to keep that in holy rest and quietness, both Man, Woman, Child, Servant and Stranger.*
57. The fourth Commandment forbiddeth the omission or careless performance of the Duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about worldly employ-	57. To. 2. Hom. viii. *For the transgression and breach of the* Sabbath-day, *God hath declared himself much to be grieved, as* Numb. 15. *but alas! the wicked boldness of those that will be accounted God's People, who pass nothing at all of keeping and hallowing the Sunday, they use all Days alike. They will not rest in holiness*

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holiness, as God commandeth; but they rest in ungodliness and filthiness, prancing in their pride, pranking and pricking, pointing and painting themselves to be gorgeous and gay; they rest in excess and superfluity, in gluttony and drunkenness, like Rats and Swine; they rest in brawling and railing, in quarrelling and fighting; they rest in wantonness, in toyish talkings, in filthy fleshliness: So that it doth evidently appear, that God is more dishonoured, and the Devil better served on the Sunday (i. e. Lord's-day) *than upon all the days in the week besides.*———

58. The Reasons annexed to the fourth Commandment are, God's allowing us six days of the week for our own employments, his challenging special propriety in the seventh, his own example, and his blessing the Sabbath-day.

58. To. 2. Hom. viii. *Lik as it appeareth by this Commandment, that no Man in the six days ought to be slothful or idle, but diligently to labour in that state wherein God hath set him— God doth not only command the observation of this holy Day, but also by his own example doth stir and provoke us to the keeping of it.*

59. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as Superiors, Inferiors, or Equals.

59. *Governours.* — Hom. p. 2. *Every degree of people in their Vocation, Calling, Office, hath appointed them their duty and order: some are in high degree, some in low; some Kings and Princes, some Inferiors and Subjects,* Ministers *and* People, *Masters and Servants, Fathers and Children, Husbands and Wives,* &c.

60. The fifth Commandment forbiddeth the neglecting, or doing anything against the honour and duty which belongeth to every one in their several places and relations.

60. To. 1. Hom. v. p. 3. *Do not obey not your Fathers and Mothers, but honour them, help them, please them to your power.* Hom. p. 2. *Yet let us believe undoubtedly (good Christian people) that we may not obey Kings, Magistrates, or any other (tho' they be our own Fathers) if they would command us to do any thing contrary to God's Commandment.*

61.

...ciples of Dissenters.

...The Reason an-
...d to the fifth Com-
...ment is, a promise of
... life and prosperity
...ar as it shall serve for
...'s Glory, and their
... good) to all such as
... this Commandment.

...2. The sixth Com-
...dment requireth all
...ful endeavours to pre-
...e our own life, and
... life of others.

...3. The sixth Com-
...dment forbiddeth the
...ing away of our own
..., or the life of our
...ghbour unjustly, and
...tsoever tends there-
...to.

...4. The seventh Com-
...dment requireth the
...ervation of our own
...d our neighbours cha-
...y, in heart, speech,
...d behaviour.

...5. The seventh Com-
...dment forbiddeth all
...nchast thoughts, words,
...d actions.

...Hom. xi. *Here is whoredom,*
...*s forbidden to all kinds of*
...*ithout exception.*

...6. The eighth Com-
...dment requireth the
...wful procuring and fur-
...hering the wealth and
...utward estate of our
selves,

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61. To. 1. Hom. x. p. 3. *By obedience to our Superiors shall we please God, and have the exceeding benefits, peace of conscience, rest and quietness here in this world, and after this Life enjoy a better life.*

62. Hom. v. p. 3. *Cast in your minds, how you may do good to all men unto your power, and hurt no man——But help and succour every man as you may.*

63. To. 2. Hom. xxi. p. 3. *Robberies and murders, of all sins are most loathed of most men, being against the second Table of God's Law.*

64. To. 1. Hom. xi. *Christ doth not only establish the Law against Adultery, and make it of full force; but teacheth us an exact and full perfection of purity and cleanness of life, both to keep our bodies undefiled, and our hearts pure and free from all evil thoughts, carnal desires, and fleshly consents.*

65. To. 1. Hom. v. p. 2. *Commit no manner of adultery, fornication, or other unchastness, in will, nor in deed, with any other man's wife, widow, or maid: fornication, and all other unclean people, all degrees, and all ages.*

66. Hom. v. *Bestow your own goods charitably, which you get duly, as need and case requireth.* Hom. vi. *Bear good will and heart unto every man, to use your selves well*

selves and others.

67. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our Neighbour's Wealth, and outward Estate.

68. The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man, and of our own and Neighbour's good Name, especially in Witness-bearing.

69. The ninth Commandment forbiddeth whatsoever is prejudicial to Truth, or injurious to our own, or our Neighbour's good Name.

speaking well. All Bitterness, let it be avoided from you.

70. The tenth Commandment requireth full Contentment with our own Condition, with a right and charitable frame of Spirit towards our Neighbour, and all that is his.

71. The 10th Command forbiddeth all Discontentment with our own Estate, envying or grieving at the Good of our Neighbour, & all inordinate Motions & Affections to any thing that is his.

72. No meer Man since the Fall, is able in this Life perfectly to keep the Commandments of God, but daily

well unto them, as well in Wo and Countenances, as in all o ward Acts and Deeds.

67. To. 2. Hom. xvii. p. *So many as increase themselv by Usury, by Extortion, by Pe jury, by Stealth, by Deceit a Craft, they have their Goods the Devil's Gift.*

68. To. 1. Hom. xii. p. *If we be good and quiet Chr tian Men, let it appear in o Tongues: If we have forsak the Devil, let us use no mo devilish Tongues.*

69. To. 1. Hom. xii. p. *He that hath been a malicio Slanderer, now let him be loving Comforter.—— He th hath abus'd his Tongue in ev speaking, now let him use it Anger, Railing, and Blasphem*

70. To. 1. Hom. v. p. *Covet not wrongfully, but co tent your selves with th which you get truly, and al bestow your own Goods char tably, as Need and Case r quireth.*

71. To. 2. Hom. xxi. p. *Coveting or desiring of oth Mens Wives, Houses, Land Goods and Servants, willing leave unto no Man any thing his own.*

72. Artic. xiii. *Works do before the Grace of Christ, an the Inspiration of his Spiri are not pleasant to God, fora much*

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doth break them in ought, Word, and Deed.	*much as they spring not of Faith in Jesus Christ; neither do they make Men meet to receive Grace, (as the School-Authors say) deserve Grace of Congruity; yea, ther for that they are not done as God hath willed and com-nded them to be done, we doubt not but they have the Nature of* Hom. iii. p. 2.——— *Let us therefore not be asham'd to ess plainly our state of Imperfection; yea, let us not be a-'d to confess Imperfection, even in all our best Works.*
73. Some Sins in them-res, and by reason of se-ral Aggravations, are re hainous in the sight of d, than others.	73. Hom. v. p. 3. *Christ saith,* Wo be unto you, for you devour Widows Houses under colour of long Prayers, therefore your Damnation shall be greater.——— *make them Children of Hell worse than your selves be.* m. viii. p. 2. *Children of unbelief of two sorts, who despair, presume; and both these sorts of Men be in a damnable state.*
74. Every Sin deserveth d's Wrath and Curse, h in this Life, and that ich is to come.	74. Hom. xx. p. 1. *We do daily and hourly by our Wicked-ness and stubborn Disobedience, horribly fall away from God, thereby purchasing unto ourselves (he shou'd deal with us according to his Justice) eternal nation.*
75. To escape the Wrath d Curse of God due to for Sin, God requireth us Faith in Jesus Christ, pentance unto Life, with e diligent Use of all out-rd Means, whereby Christ mmunicateth to us the nefits of Redemption.	75. Hom. xx. p. 1.——— *There is no other way whereby the Wrath of God may be paci-fied, and his Anger assuaged— but by Repentance to obtain Mercy—and with a full pur-pose of Amendment of Life, fleeing to the Mercy of God, taking sure hold thereupon, thro' Faith in his Son Jesus Christ, re is an assured and infallible Hope of Pardon and Remission,— d that we shall be received into the Favour of our Heavenly ther.*
76. Faith in Jesus Christ s saving Grace, whereby e receive, and rest upon d alone for Salvation, as he	76. Hom. iv. p. 1. Of Faith. *It consisteth not only in believ-ing that the Word of God is true———But it is also a true Trust*

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he is offer'd to us in the Gospel.	*Trust and Confidence of Mercy of God thro' our Jesus Christ,——hanging upon him, and calling upon him, ready to obey and love him it being the first coming unto God whereby we are justified.* To Hom. xi. *Unfeigned Faith is the only Mean and Instrumen Salvation required on our Parts.*
77. Repentance unto Life is a saving Grace, whereby a Sinner out of the true sense of his Sin, and Apprehension of the Mercy of God in Christ, doth with Grief and Hatred of his Sin, turn from it unto God, with full purpose of, and endeavours after new Obedience.	77. Hom. xx. Of pentance. *Which is a ret ing again of the whole unto God, from whom w faln away by Sin.——— must return from those th whereby we have been w drawn, pluck'd, and led a from God.———Unto whom lone we must return,—not the Creatures, or the Invent of Men, or our own Merits by Jesus Christ———who hath made Satisfaction to the Justi God,— with our whole Heart,——forsaking all that is cont to God's Will,——out of a sincere Love of Godliness.*
78. The outward and ordinary Means whereby Christ communicateth to us the Benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer, all which are made effectual to the Elect for Salvation.	78. Hom. v. p. 3. *A your selves chiefly, and a all things, to read and God's Word; mark dilige therein what his Will is should do, and with all Endeavours apply your selve follow the same.*
79. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual Means of convincing and converting Sinners, and of building them up in Holiness and Comfort, thro' Faith unto Salvation.	79. To. 2. Hom. xvii. p *Let us in Faith and Cha call upon the Father of Me by the Mediation of his w beloved Son our Saviour, t we may be assisted with the P sence of his holy Spirit, and fitably on our parts demean selves in speaking and hearkn to the Salvation of our So*

Ho

m. xvi. p. 2. *And he of his great Mercy so work in all Mens rts, by the mighty Power of the Holy Ghost, that the com- ble Gospel of his Son Christ may be truly preached, truly re- d, and truly follow'd in all Places, to the beating down of Death, the Pope, the Devil, and all the Kingdom of Anti-* t. Hom. xvii. p. 3. *We should not be able to believe and these great Mysteries that be open'd to us by Christ,* but by Holy Ghost.

80. That the Word may ome effectual unto Sal- on, we must attend eunto with Diligence, partion, and Prayer, ive it with Faith and e, lay it up in our rts, and practise it in Lives.

80. Hom. i. p. 1. *The Scriptures have Power to turn thro' God's Promise, and they be effectual thro' God's Assistance; and being receiv'd in a faithful Heart, they have ever an heavenly spiritual working in them. In reading God's Will he profits that is most turn'd into it, that is most inspir'd with the Holy st, most in Heart and Life chang'd into that thing which he eth.——Read it humbly with a meek and lowly Heart, to intent you may glorify God, and not your self, with the Know- g of it; and read it not without daily praying to God, that he ld direct your reading to a good effect.——*

81. The Sacraments be- me effectual Means of vation, not from any rtue in them, or in him o doth administer them, t only by the Blessing of hrist, and the working of s Spirit in them that by ith receive them.

81. Art. xxvi. *The effect of Christ's Ordinance is not taken away by the Minister's Wickedness, neither the Grace of God's Gifts diminish'd from such as by Faith and rightly do receive the Sacraments ministred to them, which be effectual because of Christ's Institution and Promise, altho' they be mi- stred by evil Men. Nevertheless it appertaineth to the Discipline the Church, that enquiry be made of evil Ministers, and that y be accus'd by those that have knowledg of their Offences; d finally, being found guilty, by just Judgment be deposed.*

82. A Sacrament is a holy rdinance, instituted of hrist, wherein by sensible igns Christ and the Bene- ts of the New Covenant, are

82. Hom. Of Common Prayer, and Sacraments. *A Sacrament is a visible Sign of an invisible Grace,* i. e. *set- teth out to the Eyes and other outward*

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are represented, sealed, and applied to Believers.

83. The Sacraments of the New Testament are Baptism, and the Lord's Supper.

84. Baptism is a Sacrament, wherein the washing with Water in the Name of the Father, and of the Son, and of the holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the Benefits of the Covenant of Grace, and our engagement to be the Lord's.

85. Baptism is not to be administer'd to any out of the visible Church, till they profess their Faith in Christ, and Obedience to him; but the Infants of such as are Members of the visible Church are to be baptized.

86. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to God's Appointment, his Death is shew'd forth, and the worthy Receivers are not after a Corporal and Carnal Manner, but by Faith made Partakers of his Body and Blood, with all his Benefits, to their spiritual Nourishment and Growth in Grace.

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outward Senses, the inward w ing of God's free Mercy, and (as it were) seal in our He the Promises of God.

83. Art. xxv. *There two Sacraments ordained Christ our Lord in the Gospel Baptism and the Supper of Lord.*——To. 2. Hom. *There be but two, namely, B tism and the Supper of the L*

84. Art. xxvii. *It is a S of Regeneration or new Bi whereby (as by an Instrum they that receive Bapt rightly, are grafted into Church; the Promises of giveness of Sin, of our A tion to be the Sons of by the Holy Ghost, are visi signed and sealed.*

85. Art. xxii. *The B tism of young Children is any wise to be retain'd in Church, as most agreeable w the Institution of Christ.*

86. Art. xxviii. *It is Sacrament of our Redemption Christ's Death. Insomuch t to such as rightly, worth and with Faith receive same, the Bread which break is partaking of the B of Christ; and likewise the C of Blessing is a partaking of Blood of Christ.*

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7. It is required of them t would worthily par- e of the Lord's Supper, t they examine them- ves of their Knowledg to ern the Lord's Body, of ir Faith to feed upon , of their Repentance, e, and new Obedience, coming unworthily, y eat and drink Judgment themselves.

8. Prayer is an offering our Desires to God, for ngs agreeable to his Will, the Name of Christ, h Confession of our Sins, thankful Acknowledg- nt of his Mercies.

9. The whole Word of od is of use to direct us Prayer; but the special le of Direction is that rm of Prayer which rist taught his Disciples, mmonly called the Lord's yer.

90. The Preface of the rd's Prayer, which is, r Father which art in Hea- ; teaches us to draw r to God with all holy verence and Confidence, Children to a Father, le and ready to help, and t we should pray with d for others.

91. In the first Petition, ich is, *Hallow'd be thy Name*; we

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87. To. 2. Hom. xv. *We must certainly know, that three things be requisite in him which would seemly, as becometh such high Mysteries, resort to the Lord's Table: i. e. first, A right and worthy Estimation and Understanding of this Mystery. Secondly, To come in a sure Faith. Thirdly, To have Newness or Pureness of Life to succeed the receiving of the same.*

88. To. 2. Hom. vii. p. 1. ——*Be fervent in Prayer, assuring our selves, that whatsoever we ask of God the Father in the Name of his Son Christ, and according to his Will, he will undoubtedly grant it.*

89. To. 2. Hom. vii. p. 3. *What better Example can we desire to have than of Christ himself, who taught his Disciples and other Christian Men, first to pray for heavenly things, and afterwards for earthly things? as is to be seen in that Prayer which he left unto his Church, commonly call'd the Lord's Prayer.*

90. Hom. xvii. *Consider his great Power, to make us dread and fear;——high Wisdom,——inestimable Goodness, to take good Heart again to trust well unto him,——being assur'd to take him for our Refuge, our Hope and Comfort, our merciful Father, in all the Cases of our Lives.*

91. To. 2. Hom. vii. p. 3. ——*We are taught whosoever*

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we pray, that God would enable us and others to glorify him in all that whereby he makes himself known, and that he would dispose all things to his own Glory.

92. In the second Petition, which is, *Thy Kingdom come*; we pray, that Satan's Kingdom may be destroy'd, that the Kingdom of Grace may be advanc'd, our selves and others brought into it, and kept in it; and that the Kingdom of Glory may be hastened.

93. In the third Petition, which is, *Thy Will be done on Earth, as it is in Heaven*; we pray, that God by his Grace would make us able and willing to know, obey and submit to his Will in all things, as the Angels do in Heaven.

94. In the fourth Petition, which is, *Give us this Day our daily Bread*; we pray, that of God's free Gift we may receive a competent Portion of the good things of this Life, and enjoy his Blessings with them.

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soever we make our Prayers u God chiefly to respect the Hon and Glory of his Name.

92. To. 2. Hom.xvi. p. *He of his great Mercy so wo in all Mens Hearts by mighty Power of the Holy Gh that the comfortable Gospel his Son Christ may be tr preached, truly receiv'd, a truly follow'd in all Places, the beating down of Sin, Dea the Pope, the Devil, and the Kingdom of Antichri that like scatter'd and dispersed Sheep, being at length gathered i one Fold; we may in the end rest all together in the Bosom of* Ab ham, Isaac, *and* Jacob, *there to be Partakers of eternal everlasting Life, thro' the Merits and Death of Jesus Christ Saviour.*

93. To. 2. Hom. xx *As God the Creator and Lor all things, appointed his An and heavenly Creatures in Obedience to serve and hon his Majesty; so was it his W that Man his chief Creat upon the Earth, should live der the Obedience of his Cre and Lord.*

94. To. 2. Hom vi. (C daily Bread) *i. e. all th necessary for this our needy L* Hom. vii. p. 3. *When we h sufficiently pray'd for things longing to the Soul, then we lawfully and with safe science pray also for our bo Necessities, as Meat, Dr Clothing, Health of Body, liverance out of Prison,&c.*

95.

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95. In the fifth Petition, which is, *And forgive us our Debts, as we forgive our Debtors*; we pray, that God for Christ's sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his Grace we are enabled from the heart to forgive others.	95. To. 2. Hom. ix.——*The Lord's Prayer hath not only a respect to particular Persons, but to the whole universal, in the which we openly pronounce that we will forgive them which have offended against us, even as we ask forgiveness of our Sins of God.*
96. In the sixth Petition, which is, *And lead us not into temptation, but deliver us from Evil*; we pray that God would either keep us from being tempted to Sin, or support and deliver us when we are tempted.	96. To. 2. Hom. ix.——*Must crave continually of God the help of his Holy Spirit, so to rule their hearts, lest hatred and debate do arise—brawlings, tauntings——cursings, fightings: Which are from the ghostly Enemy, who taketh great delight therein.——They are compassed by the Devil, whose temptation, if followed, must needs begin and weave the web of all miseries and sorrows.*
97. The Conclusion of the Lord's Prayer, which is, *For thine is the Kingdom and the Power, and the Glory, for ever* Amen; teaches us, to take our encouragement in Prayer from God only; and in our Prayers to praise him, ascribing Kingdom, Power, and glory to him: and in testimony of our desire and assurance to be heard, we say, *Amen.*	97. To. 2. Hom. ix. (Amen) *which word is as much as to say, as truth, that the blessing or thanksgiving may be confirm'd.*

THIS sweet Harmony, and fair Agreement of *English Protestants* in the Main Principles of Christianity, is here most humbly presented to the Consideration of the High and Honourable Court of Parliament at this Juncture, now they are consulting how they may answer the Expectation of his most Excellent Majesty in his Speech of *March* the *16th*, wherein he said, *As I doubt not*

but you will sufficiently provide against Papists, so I hope y will leave room for the Admission of all Protestants that are w ling and able to serve. This Conjunction in my Service will te to the better uniting you amongst your selves, and the strengthe ing you against your Common Adversaries. And now they a about a Bill of Ease or Indulgence to the tender Co sciences of Protestant Dissenters from the Establishme in lesser Matters, considering what the present *Lord B shop of Salisbury* hath learnedly in several of his Boo written unanswerably against Persecution; and havin in one Sermon truly given it as the *Character and Glory this Nation, that Tenderness and Compassion are natural to* And what he hath rightly observ'd in another of Thank giving, from *Psal.* 144. 15. *p.* 20. *The exact Conduct Publick Justice, and the avoiding every Invasion upon the fre dom of Conscience, which is the first and most sacred of all Man's Rights, are the surest ways to prevent all just cause Complaint; to speak the Truth, and to work Righteousness, a to relieve the Oppressed without respect of Persons; to plead t Cause of the Widow and Fatherless, and the not ruling over t Consciences of any with Force or Cruelty, but the leaving M within the limits of a just Discretion, as to the manner of it; t entire freedom of serving God in the Sincerity of their Hear will put an end to many heavy and just Complaints, which ha been poured out before God in the bitterness of many Mens Sp rits, whose Lives have been made a burden to them, only becau they could not act contrary to those Perswasions, which they we not able to change or overcome.* As also what was written b a Learned Prebend of the same Cathedral of *Sarum*, bout six or seven Years ago, to his (then) great hazar in his Protestant Reconciler, humbly pleading for Co descension to his Dissenting Brethren, in things indiff rent, for the sake of Peace; and shewing how unreason ble it is to make such things necessary conditions of Com munion: which most Christian and generous Underta ing did afterwards in those evil Days expose him to t lash of some of his high-flown imposing Brethren, w considered not (unless backward) the great Service had before done, in laying open the *Idolatry of the Papis* Tho' in his Preface he urged the determination of Ki *James* the First; viz.—— *For Concord there is, no nearer wa than diligently to separate things necessary from the unnecessar and to bestow all our labour that we may agree in the things nece*

y, and that in things unnecessary there may be Christian Liberty w'd: Now his Majesty calls those things simply necessary which Word of God expresly commandeth to be believed or done, or ich the Antient Church did gather from the Word of God by ssary consequence: But those things which by the Constitution of n, without the Word of God, were for a time received into Church of God, tho' piously and prudently introduc'd, his Ma- y conceives they may be changed, mollified, antiquated. And King *Charles* the First, with Advice of his Privy- ouncil, 1641. *As for Differences among our selves, for Mat- indifferent in their own nature, concerning Religion, we shall tenderness to any number of our Loving Subjects, very willingly ply with the Advice of our Parliament, that some Law may made for the exemption of tender Consciences from punishment, prosecution for such Ceremonies; and in such cases, which by Judgment of most men are held to be Matters indifferent, and some to be absolutely unlawful.* And of King *Charles* the cond, in his Declaration from *Breda*, April 4. 1660. —*We do declare a Liberty to tender Consciences, and that no n shall be disquieted or called in question for differences of inion,* which do not disturb the Peace of the Kingdom; *d that we shall be ready to consent to such an Act of Parlia- nt, as upon mature deliberation shall be offered to us, for the granting that Indulgence.* And in his Declaration con- ning Ecclesiastical Affairs, *Octob.* 25. 1660. *We do not nk that Reverence we have for the Church of* England *in the degree diminish'd by our Condescension, not peremptorily to upon some Particulars of Ceremony, which however intro- d by the Piety and Devotion, and Order of former Times, may e so agreeable to the present, but may even lessen that Piety Devotion, for the improvement whereof they might happily be introduced, and consequently may well be dispensed with,* &c. doth further urge there Opinions to the same pur- e of the Lord Chief Justice *Hale*, Lord Chancellor *d*, Lord *Falkland*, Arch-bishop of *Armagh*, Arch-bishop St. *Davids*, May 23. 1604. Bishop *Taylor*, *Hall*, *Da- nt*, *Morton*, *Wilkins*, *Prideaux*, *Brownrig*, *Hacket*, Bi- p of *Cork* and *Rosse* in *Ireland*, the present Learn- Deans of *Canterbury* and *London*, and of several Re- med Divines abroad, and the close Arguings of . *Baxter* at home, alledging, that the laying on of necessary Burdens, *seems to be coming after Christ to a- d his Laws, correct his Works, and make better Ordinan- for his Church than he himself hath done; for if Christ*

would

would have such Rites impos'd upon the Churches, he could b
ter have done it himself, than have left it to Man; for th
Rites are equally necessary or unnecessary throughout all Ages, a
in all Places where Christianity obtains. If Crossing, Kne
ing, Surplice, *be needful to be used in the Church of* Englan
why not in all the Churches of the Saints? *If they*
needful or expedient for Order, Uniformity, *for Reverence a*
Decency in this Age, why not in that in which our Lord and
Apostles *lived, and thro' all subsequent Ages of the Church*
therefore Christ did neither by himself, *nor his* Apostles, *w*
formed the First Churches, *and delivered us his Mind by*
Spirit, institute *and impose these* Rites, *then either the*
posing them is needless, or else you must say that Christ hat
mitted what was needful to the due performance of his Wors
which seemeth to imply, that either he was ignorant of what
do, or careless and neglective of his own Affairs; which can
be asserted without Blasphemy. Thus far he urged Mr. B
ter, who hath heartily laboured heretofore more abu
dantly than us all for the Union of Protestants, and d
still labour, as may be seen by the warmth of his Fi
Serious Questions in the close of his new Book now pu
lished, entituled, *The English-Nonconformity,* as under Ki
Charles II. and King *James* II. truly stated and argued
him, who (in the Title Page) earnestly beseecheth R
ers, and Clergy, not to divide and destroy the Land, a
cast their own Souls on the dreadful guilt and punishm
of National Perjury, Lying, deliberate Covenanting
sin against God, corrupt his Church, and not amen
nor by Laws or blind Malignity, to reproach faithful M
nisters of Christ, and judg them to scorn and begge
and to lie and die in Jails as Rogues, and so to stre
then Profaneness, Popery and Schism, and all for w
of willingness and patience to read and hear their
Defence; while they can spend much more time in
and Vanity. The Author humbly begs, that he and
Books of unconfutable Defence of a mistaken persecu
Cause, may not be Witnesses against them for such g
and wilful Sin to their Condemnation. To which purp
this Holy Man, and his Brethren in Commission with h
above twenty seven Years ago, did speak and write i
Petition for Peace, to the most Reverend Arch-bishops
Bishops, and the Reverend their Assistants commissio
by his (then) Majesty, to treat about the Alteration

e Book of Common-Prayer, wherein they humbly Pe-
ion them in the same Commission, *on the behalf of these troubled and unhealed Churches, and of many thousand Souls at are dear to Christ, on whose behalf*, say they there, *we are ss'd in Spirit, in the sense of Duty, most earnestly to beseech , as you tender the Peace and Prosperity of these Churches, the nfort of his Majesty in the Union of his Subjects, and the ce of your Souls in the great Day of your Accounts, that, lay- by all former and present exasperating and alienating Diffe- ces, you will not now deny us your Consent and Assistance to those ms that shall be prov'd honest and cheap, and needful to those st desirable Ends, for which we all profess to have our Offices d Lives.* They pathetically plead there, amongst ma- other cogent Motives: *We beseech you Consider, when should promote the Joy and Thankfulness of his* (then) *Ma- y's Subjects for his happy Restauration* (and is there t the same reason now for the signal Advancement of s present Majesty to the Throne, upon his Declaration Civil and Sacred Liberties?) *Whether it be equal and sonable to bring upon so many of them* ——— *Calamities in de- iving them of the Liberty of publick Worship, far greater than e mere loss of all their worldly Sustenance can amount to: In a y of common Joy to bring this causlesly on so many of his Maje- s Subjects, and to force them to lie down in Heart-breaking rrows, as being almost as far undone as Man can do it; this not a due requital of the Lord for so great Deliverances: Espe- lly considering that if it were never so certain, that it is the n of the Ministers that dare not be Re-ordain'd or Conform; it's rd that so many thousand of innocent People should suffer even their Souls, for the fault of others.* ——— *And if we thought would not be misinterpreted, we would here remember you, how at and considerable a part of the Three Nations they are, that ust either incur these Sufferings, or condole them that undergo em; and how great a Grief it will be to his Majesty to see his ieved Subjects, and how great a Joy it will be to him, to have eir Liberty, Thanks, and Prayers, and to see them live in osperity, Peace and Comfort under his happy Government. And e may plead the Nature of their Cause, to move you to compas- nate your afflicted Bretkren in their Sufferings. It is in your u Account, but for refusing Conformity to things indifferent, , at the most, of no necessity to Salvation. And we crave ave to represent to you the great disproportion in necessity and orth, between the things in question, and the Salvation of so many,*

many, as may be obtain'd by a free and faithful exercise of t Ministry of those that now are, and that are yet like to be la aside. Do you think the Lord that died for Souls, and hath se us to learn what meaneth [I will have Mercy and not Sacr fice, *Mat.* 9. 13.] *is better pleas'd with Re-ordination, Subscr ption and Ceremonies, than with the saving of Souls, and t means of his own appointment?* ——— *How comes it to pa that Unity, Concord, and Order, must be placed in those thin which are no way necessary thereto? Will there not be Order a Concord in holy Obedience, and acceptable worshipping of Go on the Terms which we now propose and crave, without the afor said matter of Offence?* ——— *We humbly crave we may n in this be more rigorously dealt with, than the Pastors a People of the Primitive Church were:* ——— *We humbly cra leave to offer it to your Consideration, what Judgment all the P testant Churches are likely to pass on your Proceedings, and h your Cause and ours will stand represented to them and all succe ing Ages.* ——— *And you know if we are not in point of Ceremon or Forms, in every thing of your mind; it is no more strange to ha variety of Intellectual Apprehensions in the same Kingdom a Church, than variety of Temperatures, and degrees of Age a Strength.* ——— *We beseech you also to consider, that Men have their Understandings at their command, much less can they commanded by others: If they were never so willing to beli all that is imposed on them to be lawful, they cannot therefore lieve it because they would, the Intellect not being free.* ——— *Nothing more affecteth us, than to think of the lamentable D visions that have been caused, and are still like to be, wh things unnecessary are so imposed. And on the contrary, how bl sed an Unity and Peace we might enjoy, if these Occasions of Di sion were removed, and we might have leave to serve God as Apostles did.*

Very much more (which it would be tedious to bri into this Paper) may be seen in that most affection *Petition for Peace.*

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